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written in a careless and slovenly style. The point of view, however, is modern. The author deprecates that attitude in the church which treats "the Nicene creed as something more than a historical statement of the church's traditional belief at a given period," thinking to do it greater honor by teaching it "as a sort of creedal charm." The author is imbued with the spirit of the historical method, and in that spirit discusses in a few brief chapters the doctrines of "God," "Man," "Revelation," "The Bible," "Incarnation," "Atonement," "Mediation," "The Church," "Last Things." In the discussion of the incarnation the author strikes a note which is fully in harmony with a decided present tendency to lay stress on the ethical and experiential. One extract may be taken as a fair specimen of the general trend of the writer's thought:

Has the general Christian consciousness from their [the Apostles'] day to this found through its own experience that the Mind and Will of God have been truly revealed to it in a practical way by Jesus Christ, so that the predicate of Divinity may in the same practical way be applied to Him? Has it had reason, too, for seeing that in Him were summed up all the best anticipations of the Jews, especially those attached to the Servant of Jehovah, so that the Messianic ideal was also realized in Him? The answer to both these questions must, as the present writer thinks, be frankly in the affirmative. It may be safely said that the twentieth century is likely to form for itself a Christology on religious lines, rather than on metaphysical. (P. 97.)

—FREDERIC E. DEWHURST.

Die Medizin im Alten Testament. Von Wilhelm Ebstein. (Stuttgart: Enke, 1901; pp. viii+184; m. 5.) "Experience has shown that translations have had a very real influence on the views of commentators and interpreters of the Bible. This is especially true of passages relating to medicine." So says our author, while treating of the ludicrous *Kombination* of maladies with which Hyrtl, under the designation "the visitation of Job," afflicts that pattern of suffering. Here was a distinguished anatomist exposing himself to ridicule, because, though far from being a "master of Hebrew," and dependent on a Latin version, he proceeded *ultra crepidam* to deal with biblical medicine. Our author had this eminent example before him, and yet, though also weak in Hebrew and relying on a translation, he essays the same foolish rôle. How could this learned physician, who would not treat of the plague of Athens (see his *Die Pest des Thukydides*) without a competent knowledge of Attic Greek, be so indiscreet as to

attempt a task more intricate and extended, the investigation of disease and remedy as they appear in the Hebrew canon and its apocrypha, without the requisite knowledge of Hebrew? A book thus compiled is to the specialist an impertinence, and to the intelligent layman a redundancy, for its information is to him easily obtainable elsewhere. The cavalier way in which the "supernatural" is treated in these passages indicates an unlovely indifference to the sacred convictions of others. Life is never restored to the dead, but merely revived in cases of *Scheintod*. The curative reputation of the brazen serpent is altogether factitious. It came from the accident of its being raised late in the tragedy, at a time when those who were fatally wounded had died, those who were slightly bitten, though frightened, survived, and the fiery serpents had exhausted their venom. In the rapture of Elijah *Phantasie* plays a large part. The regularity of arrangement and concinnity of style, so befitting a systematic treatise, are wanting in this book. A chapter, for instance, thus commences: "One could, without committing a grievous sin of omission, terminate this chapter before it begins with the statement, 'there is nothing to put in it.'" One-third of the book is consumed in extended quotations from the Bible, followed by useless and vapid paraphrases. If the author will read Dr. Macalister's article on "Medicine" in Hastings's *Bible Dictionary*, the sense of disparity felt by him who is the lesser factor therein will be his sufficient punishment for having published this piece of ineptitude.—R. KERR ECCLES.

Social Salvation. By Washington Gladden. (Boston and New York: Houghton, Mifflin & Co., 1902; pp. 240; \$1.) These "Lyman Beecher Lectures," before the Divinity School of Yale University, are admirably adapted to their purpose, that of opening up to candidates for the ministry the social mission of Christianity. The book is elementary, concise, convincing, and sane; not a work for advanced students, yet helpful even to these. The field covered is indicated by the topics: "Religion and the Social Question," "Care of the Poor," "The State and the Unemployed," "Our Brothers in Bonds" (criminals), "Social Vices," "Public Education," "The Redemption of the City."—*The Church and its Social Mission.* By John Marshall Lang, D.D., Principal of the University of Aberdeen. (New York: Thomas Whitaker, 1902; pp. 364; \$1.60.) This book discusses biblical teaching upon the social duty of the church and some of the practical means by which Christian people may discharge this duty. We have already